AN INTRODUCTION TO ISLAM

Fourth Edition



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An Introduction to Islam

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An Introduction to Islam

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An introductory text describing the basic tenets of the Islamic faith

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Category: General

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Articles of Faith

Unity of God .١

The Islamic creed is that there is no God except Allah and Muhammad is his Prophet. .((la ilaaha illa-Allah Muhammadur- rasoolillah

Muslims believe that Allah is one. He was neither begotten nor does He beget. He has .no Partner. He is the Beginning and He is the End. He is omniscient and omnipresent

The Qur'an says that He is closer to man than his jugular vein yet He cannot be .encompassed by human intellect

:See the following verses of the Qur'an

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ ۚ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ

And Allah's is the East and the West, therefore, whither you turn, thither is Allah's (purpose; surely Allah is Amplegiving, Knowing. (٢:١١٥

وَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ ۖ لَا إِلَٰهَ إِلَّا هُوَ الرَّحْمَٰنُ الرَّحِيمُ

And your Allah is one Allah! There is no god but He; He is the Beneficent, the Merciful. ((٢:١٦٣

اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۖ وَلَا يَئُودُهُ حِفْظُهُمَا

وَهُوَ الْعَلِيُّ الْعَظِيمُ

Allah is He besides Whom there is no god, the Everliving, the Self-subsisting by Whom all subsist; slumber does not overtake Him nor sleep; whatever is in the heavens and

whatever is in the earth is His; who is he that can intercede with Him but by His ?permission

He knows what is before them and what is behind them, and they cannot comprehend anything out of His knowledge except what He pleases, His knowledge extends over the heavens and the earth, and the preservation of them both tires Him (not, and He is the Most High, the Great.(۲:۲۵۵

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ ۖ أَنَّىٰ يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ ۖ وَخَلَقَ كُلَّ شَيْءٍ ۖ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

Wonderful Originator of the heavens and the earth! How could He have a son when He has no consort, and He (Himself) created everything, and He is the Knower of all (things.(۶:۱۰۱

فَلَنَقُصَّنَّ عَلَيْهِمْ بِعِلْمٍ ۖ وَمَا كُنَّا غَائِبِينَ

Then most certainly We will relate to them with knowledge, and We were not absent. ((۷:۷

وَلَعَلَا بَعْضُهُمْ عَلَىٰ بَعْضٍ ۚ سُبْحَانَ اللَّهِ عَمَّا يَصِفُونَ مَعَهُ مِنْ إِلَٰهٍ ۚ إِذًا لَذَهَبَ كُلُّ إِلَٰهٍ بِمَا خَلَقَ مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ

Never did Allah take to Himself a son, and never was there with him any (other) god-- in that case would each god have certainly taken away what he created, and some of them would certainly have overpowered others; glory be to Allah above what they (describe!(۲۳:۹۱

عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَتَعَالَىٰ عَمَّا يُشْرِكُونَ

The Knower of the unseen and the seen, so may He be exalted above what they (associate (with Him). (۲۳:۹۲

إِنَّ إِلَٰهَكُمْ لَوَاحِدٌ

(Most surely your Allah is one (۳۷:۴

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا

وَرَبُّ الْمَشَارِقِ

The Lord of the heavens and the earth and what is between them, and Lord of the easts.(٣٧:٥)

قُلْ إِنَّمَا أَنَا مُنْذِرٌ ۖ وَمَا مِنْ إِلَٰهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ

Say: I am only a warner, and there is no god but Allah, the One, the Subduer (of all) ((٣٨:٦٥)

أَنْتُمْ عَنْهُ مُعْرِضُونَ

(And) you are turning aside from it (٣٨:٦٨)

قُلْ هُوَ اللَّهُ أَحَدٌ

(Say: He, Allah, is one. (٣٢:١

اللَّهُ الصَّمَدُ

(Allah is He on Whom all depend.(٣٢:٢

لَمْ يَلِدْ وَلَمْ يُولَدْ

(He begets not, nor is He begotten. (٣٢:٣

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

(And none is like Him. (٣٢:٤

:Imam ‘Ali says in a supplication

Oh God, verily I ask Thee by Thy Name, in the name of Allah, the All-merciful, the All-“ compassionate, O the Possessor of Majesty and Splendour, the Living, the Self-subsistent, the Eternal, there is no God other than Thou, Oh He of Whom no one knows what He is, or how He is, or Where He is, or in respect of what He is, And yet, ”.we know that He is

۲. Justice of God

point

:Allah is Just. The Qur’an says

أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ

(Is not Allah the best of the Judges?” (۹۵:۸“

مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا ۚ وَكَفَىٰ بِنَا حَاسِبِينَ وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ۖ وَإِنْ كَانَ

And We will set up a just balance on the day of resurrection, so no soul shall be dealt“ with unjustly in the least; and though there be the weight of a grain of mustard seed, ”.(yet) will We bring it, and sufficient are We to take account

(۲۱:۴۷)

The Sunni School of thought subscribes to the view that nothing is good or evil per se. What God commanded us to do become good by virtue of His command. What he forbade became evil.

The Shi'as believe that there is intrinsic good or evil in things. God commanded us to do the good things and forbade the evil. God acts according to a purpose or design. Human reason cannot comprehend this design or purpose in its entirety though man must always strive to understand as much as he can.

Compulsion or Freedom?

point

There are two kinds of jihad, the major jihad and the minor jihad.

The various schools of thought are divided.

- Mutazzilas believe that man is totally free and God exercises no power over his action. Those who subscribe to this view are also known as Qadariyyas.
- Mujabbira school of thought believes that man has no freedom and is only a tool in the hands of God.
- The Asharia school of thought to which most Sunnis subscribe believe that though man has no free will, he will earn the reward of his good deeds. The Sunni scholar Al-Ghazzalli sums up this doctrine as follows: "No act of any individual, even though it be done purely for his benefit, is independent of the will of Allah for its existence. There does not occur in either the physical or the extra-terrestrial world the twinkle of an eye, the hint of a thought, or the most sudden glance except by the Decree of Allah, of His Power, Desire, and Will. This includes evil and good, benefit and harm,

success and failures, sin and righteousness, obedience and disobedience, polytheism ".and true belief

The Shi’as believe that there is neither total compulsion nor total freedom. The true • position is the one in-between. They maintain that Allah has fore-knowledge of .human action but does not compel man to any particular course of action

:See Qur’an

مَنْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ ۖ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ

يَشَاءُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Whatever is in the heavens and whatever is in the earth is Allah's; and whether you manifest what is in your minds or hide it, Allah will call you to account according to it; then He will forgive whom He pleases and chastise whom He pleases, and Allah has (power over all things.(۲:۲۸۴

فَمِنْ نَفْسِكَ ۚ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا ۚ وَكَفَىٰ بِاللَّهِ شَهِيدًامَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ ۖ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ

Whatever benefit comes to you (O man!), it is from Allah, and whatever misfortune befalls you, it is from yourself, and we have sent you (O Prophet!), to mankind as a (messenger; and Allah is sufficient as a witness (۴:۷۹

هُوَ ۖ وَإِنْ يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا

And if Allah touch you with affliction, there is none to take it off but He; and if He visit (you with good, then He has power over all things. (۶:۱۷

اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَقُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ

مَوْلَانَا وَعَلَى

Say: Nothing will afflict us save what Allah has ordained for us; He is our Patron; and (on Allah let the believers rely. (۹:۵۱

بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَإِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ

االرَّحِيمُلْغَفُورُ

And if Allah should afflict you with harm, then there is none to remove it but He; and if He intends good to you there is none to repel His grace; He brings it to whom He (pleases of His servants; and He is the Forgiving, the Merciful.(۱۰:۱۰۷

مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ

And there is no animal in the earth but on Allah is the sustenance of it, and He knows (its resting place and its depository all (things) are in a manifest book. (۱۱:۶

دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ

Surely I rely on Allah, my Lord and your Lord; there is no living creature but He holds it (by its forelock; surely my Lord is on the right path.(۱۱:۵۶

خُلَفَاءَ الْأَرْضِ أَإِلَٰهٌ مَعَ اللَّهِ قَلِيلًا مَا تَذَكَّرُونَ أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ

Or, Who answers the distressed one when he calls upon Him and removes the evil, and He will make you successors in the earth. Is there a god with Allah? Little is it that (you mind! (۲۷:۶۲

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ

وَلَا يَسْتَخِفَّنَّكَ الَّذِينَ لَا يُوقِنُونَ

Therefore be patient; surely the promise of Allah is true and let not those who have (no certainty hold you in light estimation.(۳۰:۶۰

وَيَقْدِرُ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ

Do they not know that Allah makes ample the means of subsistence to whom He pleases, and He straitens; most surely there are signs in this for a people who believe. ((۳۹:۵۲

أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنْصَرُونَ وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِنْ قَبْلِ

And return to your Lord time after time and submit to Him before there comes to you (the punishment, then you shall not be helped.(۳۹:۵۴

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ

And whatever affliction befalls you, it is on account of what your hands have wrought, (and (yet) He pardons most (of your faults). (۴۲:۳۰

(The Major Jihad: (Jihad Al-Akbar

This is the struggle against one's inner self (nafs) to subjugate and control one's passions and carnal desires. The base self (nafs al-ammara) must be controlled by the conscience (nafs al-lawwama), and only when one succeeds in

this struggle does one attain the perfect self, the self at peace with itself (nafs al-mutmainna).

To those who attain this state, the God says:

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّهُ

(O soul that art at rest! (۸۹:۲۷

ارْجِعِی إِلَىٰ رَبِّکِ رَاضِیَهً مَرْضِیَّهً

(Return to your Lord, well-pleased (with him), well-pleasing (Him),(۸۹:۲۸

فَادْخُلِی فِی عِبَادِی

(So enter among my servants, (۸۹:۲۹

وَادْخُلِی جَنَّتِی

(And enter into my garden. (۸۹:۳۰

(The Minor Jihad (Jihad Al-Asghar

This means to struggle for Islam. Not for extension of boundaries, not for personal glory, not for the glory of any tribe, community or nation, but for the defense of Islam and the protection of its values. Such a struggle can take many forms, through the use of pen, through the use of tongue or through the use of the sword. This last form is often referred to in the Qur'an as Qitaal (warfare).

In the Shi'a theology, a general qitaal can be declared only by an Imaam. A mujtahid has no authority to summon Muslims to a jihad involving qitaal.

۳. Prophethood

God created mankind to serve Him.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

(And I have not created the jinn and the men except that they should serve me (۵۱:۵۶

He endowed man with faculties and freedom of action and out of His Grace (LUTF) and Justice sent Prophets to instruct and guide mankind. No nation or community was .left without such guidance

بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ وَلِكُلِّ أُمَّةٍ رَسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ.

And every nation had a messenger; so when their messenger came, the matter was (decided between them with justice and they shall not be dealt with unjustly. (۱۰:۴۷

لطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ وَلَقَدْ بَعَثْنَا فِي كُلِّ

أَمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا سِيرُوا فِي الْأَرْضِ فَانْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ الضَّلَالَةُ

And certainly we raised in every nation a messenger saying: Serve Allah and shun the Shaitan. So there were some of them whom Allah guided and there were others against whom error was due; therefore travel in the land, then see what was the end (of the rejecters.(١۶:٣۶

Some of these prophets were sent with Divine Revelation, scripture and miracles. The first Prophet was Adam and the last was Muhammad, the Seal of Prophets.

كَائِكُمْ مَنْ يَفْعَلُ مِنْ ذَٰلِكُمْ مِنْ شَيْءٍ سُبْحَانَهُثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِنْ شُرَاللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ يُشْرِكُونَوَتَعَالَىٰ عَمَّا

Allah is He Who created you, then gave you sustenance, then He causes you to die, then brings you to life. Is there any of your associate-gods who does aught of it? Glory (be to Him, and exalted be He above what they associate (with Him). (٣٠:۴٠

While Qur'an mentions only twenty-five most prominent of the prophets it also states that there were many more whose names have not been revealed in the Qur'an.

لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِقَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَنْ لَمْ نَقْصُصْ عَلَيْكَ وَمَا كَانَوَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ مِنْهُمْ مَنْ فَإِذَا جَاءَ أَمْرُ اللَّهِ قُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَاللَّهِ

And certainly We sent messengers before you: there are some of them that We have mentioned to you and there are others whom We have not mentioned to you, and it was not meet for a

messenger that he should bring a sign except with Allah's permission, but when the command of Allah came, judgment was given with truth, and those who treated (it) as (a lie were lost.(۴۰:۷۸

Muslims believe that there have been ۱۲۴,۰۰۰ prophets. Amongst those specifically mentioned are Adam, Enoch, Noah, Abraham, Ismail, Issac, Loot, Jacob, Joseph, Job, Moses, Aaron, Ezekiel, David, Solomon, Jonah, Zachariah, John the Baptist, Jesus and .(Muhammad (saws

Five of these prophets brought new codes of law. These were Noah, Abraham, Moses, Jesus and Muhammad (saws). These are called the "ulu l-azm" prophets .meaning those of great constancy

:Qur'an mentions Five Divine books

.The Book of Abraham sometimes referred as the Booklet

صُحُفِ إِبْرَاهِيمَ وَمُوسَىٰ

(The scriptures of Ibrahim and Musa. (۸۷:۱۹

.The Psalms given to David

وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًاأُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ

These are they of whom Allah knows what is in their hearts; therefore turn aside from them and admonish them, and speak to them effectual words concerning themselves. ((۴:۶۳)

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَىٰ بَعْضٍ ۖ وَآتَيْنَا دَاوُودَ زَبُورًا

And your Lord best knows those who are in the heavens and the earth; and certainly We have made some of the prophets to excel others, and to Dawood We gave a (scripture. (۱۷:۵۵

:The Torah granted to Moses

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ ۖ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۗ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنْفُسُكُمُ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ

And most certainly We gave Musa

the Book and We sent messengers after him one after another; and We gave Isa, the son of Marium, clear arguments and strengthened him with the holy spirit, What! Whenever then a messenger came to you with that which your souls did not desire, (you were insolent so you called some liars and some you slew. (٢:٨٧

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَاةَ وَالْإِنْجِيلَ

He has revealed to you the Book with truth, verifying that which is before it, and He revealed the Tavrat and the Injeel aforetime, a guidance for the people, and He sent (the Furqan.(٣:٣

مِنْ قَبْلُ هُدًى لِلنَّاسِ وَأَنْزَلَ الْفُرْقَانَ ۗ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ ۗ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ

Surely they who disbelieve in the communications of Allah they shall have a severe (chastisement; and Allah is Mighty, the Lord of retribution. (٣:۴

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَىٰ بَشَرٍ مِنْ شَيْءٍ ۗ قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَىٰ نُورًا وَهُدًى لِلنَّاسِ ۖ تَجْعَلُونَهُ قَرَاطِيسَ تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا ۖ وَعُلِّمْتُمْ مَا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ ۖ قُلِ اللَّهُ ۖ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ

And they do not assign to Allah the attributes due to Him when they say: Allah has not revealed anything to a mortal. Say: Who revealed the Book which Musa brought, a light and a guidance to men, which you make into scattered writings which you show while you conceal much? And you were taught what you did not

know, (neither) you nor your fathers. Say: Allah then leave them sporting in their vain (discourses. (6:91

ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِى أَحْسَنَ وَتَفْصِيلًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَعَلَّهُمْ بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ

Again, we gave the Book to Musa to complete (Our blessings) on him who would do good (to others), and making plain all things and a guidance and a mercy, so that they (should believe in the meeting of their Lord. (6:154

:The Evangel or the Gospel revealed to Jesus

وَقَفَّيْنَا عَلَىٰ آثَارِهِمْ بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَاهِ ۖ وَآتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَاهِ وَهُدًى وَمَوْعِظَةً لِلْمُتَّقِينَ

And We sent after them in their footsteps Isa, son of Marium, verifying what was before him of the Taurat and We gave him the Injeel in which was guidance and light, and verifying what was before it of Taurat and a guidance and an admonition for (those who guard (against evil).(5:46

.(The Qur'an revealed to Muhammad (saws

.A Muslim must believe in all the Holy Books

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْکَ وَمَا أُنْزِلَ مِنْ قَبْلِکَ وَبِالْآخِرَهِ هُمْ يُوقِنُونَ

And who believe in that which has been revealed to you and that which was revealed (before you and they are sure of the hereafter. (2:4

آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ ۚ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۖ غُفْرَانَکَ رَبَّنَا وَإِلَيْکَ الْمَصِيرُ

The messenger believes in what has been revealed to him from his Lord and

so do) the believers; they all believe in Allah and His angels and His books and His) messengers; we make no difference between any of His messengers; and they say: We hear and obey, our Lord! Thy forgiveness (do we crave), and to Thee is the (eventual course. (۲:۲۸۵

.He must also believe in all the prophets

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ أُولَٰئِكَ سَوْفَ يُؤْتِيهِمْ أُجُورَهُمْ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

And those who believe in Allah and His messengers and do not make a distinction between any of them-- Allah will grant them their rewards; and Allah is Forgiving, .(Merciful. (۴:۱۵۲

The Shi'as also believe that all the prophets were Infallible and Sinless. Not all the .Sunnis subscribe to this belief

Resurrection .۴

The world will come to an end on the Day of the Rising (Qiyamah), the day of final human accountability. All men will be resurrected and presented before God Who will decide their fate according to their deeds. The good will be rewarded with paradise .((jannah) and the evil will be punished with hell (jahannam

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

This is because Allah is the Truth and because He gives life to the dead and because (He has power over all things (۲۲:۶

وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ

And because the hour is coming, there is no doubt about it; and because Allah shall (raise up those who are in the graves. (۲۲:۷

وَمِنَ النَّاسِ مَنْ

يُجَادِلُ فِى اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ

And among men there is he who disputes about Allah without knowledge and without (guidance and without an illuminating book, (٢٢:٨

ثَانِىَ عِطْفِهِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ ۖ لَهُ فِى الدُّنْيَا خِزْىٌ ۖ وَنُذِيقُهُ يَوْمَ الْقِيَامَهِ عَذَابَ الْحَرِيقِ

Turning away haughtily that he may lead (others) astray from the way of Allah; for him is disgrace in this world, and on the day of resurrection we will make him taste the (punishment of burning (٢٢:٩

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ ۚ إِنَّ زَلْزَلَهَ السَّاعَهِ شَىْءٌ عَظِيمٌ

O people! Guard against (the punishment from) your Lord; surely the violence of the (hour is a grievous thing. (٢٢:١

يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَهٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَىٰ وَمَا هُمْ بِسُكَارَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ

On the day when you shall see it, every woman giving suck shall quit in confusion what she suckled, and every pregnant woman shall lay down her burden, and you shall see men intoxicated, and they shall not be intoxicated but the chastisement of Allah will be (severe.(٢٢:٢

كُلُّ نَفْسٍ ذَائِقَهُ الْمَوْتِ ۗ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَامَهِ ۖ فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّهَ فَقَدْ فَازَ ۗ وَمَا الْحَيَاهُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

Every soul shall taste of death, and you shall only be paid fully your reward on the resurrection day; then whoever is removed far away from the fire and is made to enter the garden he indeed has attained the object; and the life of this world

(is nothing but a provision of vanities.(۳:۱۸۵

ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ ۚ أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ

Then are they sent back to Allah, their Master, the True one; now surely His is the (judgment and He is swiftest in taking account. (۶:۶۲

.The dominant factor in the administration of His Justice by Allah will be His Mercy

قُلْ لِمَنْ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ قُلْ لِلَّهِ ۚ كَتَبَ عَلَىٰ نَفْسِهِ الرَّحْمَةَ ۚ لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ ۚ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ

Say to whom belongs what is in the heavens and the earth? Say: To Allah; He has ordained mercy on Himself; most certainly He will gather you on the resurrection day-- there is no doubt about it. (As for) those who have lost their souls, they will not (believe. (۶:۱۲

Imaamah .۵

Only the Shi'as believe in the institution of Imaamat. Literally Imam" means a Leader. In Shi'a belief an Imam is the person appointed by God and introduced by the Prophet and then by each preceding Imam by explicit designation (nass) to lead the Muslim community, interpret and protects the religion and the law (shariah), and guide the .community in all affairs

An Imam is first and foremost the Representative of God and the successor of the Prophet. He must be sinless and possess divine knowledge of both the exoteric and .the esoteric meaning of the verses of the Qur'an

There are many Shiah sects e.g. the Zaidis, the Ismailis etc. The principal sect is the .(Twelvers (Ithnasharis

NOTE: In)

these Notes, unless specifically stated otherwise, references to the Shi'as and Shi'a beliefs, should be construed as references to the Shi'a Ithnasheriyya school of (.thought

:The Twelvers believe that the Prophet was succeeded by Twelve Imaams. These are

Ali ibn Abu Talib (as) Died ۴۰ A.H./۶۵۹ A.D' .۱

.He was the Prophet`s son-in-law, having married his daughter Fatimah

.Hassan ibn 'Ali (as), Died ۵۰ A.H./۶۶۹ A.D .۲

.Hussain ibn 'Ali (as), Died ۶۱ A.H./۶۸۰ A.D .۳

.Ali ibn Hussain (as), Died ۹۵ A.H./۷۱۲ A.D' .۴

.Muhammad ibn 'Ali (as), Died ۱۱۴ A.H./۷۳۲ A.D .۵

.Ja'far ibn Muhammad (as), Died ۱۴۸ A.H./۷۶۵ A.D .۶

.Musa ibn Ja'far (as), Died ۱۸۳ A.H./۷۹۹ A.D .۷

.Ali ibn Musa (as), Died ۲۰۳ A.H./۸۱۷ A.D' .۸

.Muhammad ibn 'Ali (as), Died ۲۲۰ A.H./۸۳۵ A.D .۹

.Ali ibn Muhammad (as), Died ۲۵۴ A.H./۸۶۸ A.D' .۱۰

.Hassan ibn 'Ali (as), Died ۲۶۰ A.H./۸۷۲ A.D .۱۱

.Muhammad ibn Hassan (ajtf), Born ۲۵۶ A.H./۸۶۸ A.D .۱۲

On the death of his father in ۲۶۰ A.H. the twelfth Imam went into occultation (Gaybah), appearing only to a few leading Shi'as. Until ۳۲۹ A.H./۹۳۹ A.D. he performed the functions of the Imam through representatives appointed by himself. He then went into major occultation which will continue until the day God grants him permission to .manifest himself

The Sunni View

The Sunnis use the term Imam synonymously with the term khalifah. A khalifah may be elected, or nominated by his predecessor, or selected by a committee, or may acquire power through military force. A khalifah need not be sinless.

It is lawful for a person of inferior qualities to be made a khalifah while persons of .superior qualities are present

Development of Jurisprudence and Theology

A. The Shi'a School

During their life time the Imams remained the chief exponents of the shariah, the Islamic law. Many of the Imams, when the political atmosphere permitted, held .theological classes and also taught other sciences

Since the major occultation of the twelfth Imam the Shi'as have, as commanded not only by him but also most of the preceding Imaams, sought guidance from mujtahids .and followed the institution of taqleed

Taqleed literally means to follow or to imitate someone. In Islamic jurisprudence it .means to follow a Mujtahid in matters pertaining to law

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوحِي إِلَيْهِمْ ۖ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

And we did not send before you any but men to whom we sent revelation, so ask the (followers of the reminder if you do not (۲۱:۷

وَإِذَا مَا أُنْزِلَتْ سُورَةٌ فَمِنْهُمْ مَنْ يَقُولُ أَيُّكُمْ زَادَتْهُ هَٰذِهِ إِيمَانًا ۚ فَأَمَّا الَّذِينَ آمَنُوا فَزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ

And whenever a chapter is revealed, there are some of them who say: Which of you has it strengthened in faith? Then as for those who believe, it strengthens them in (faith and they rejoice.(۹:۱۲۴

Taqleed applies only to matters of shariah. There is no taqleed in matters of beliefs (the articles of faith). A Muslim must seek to attain conviction of their truth through .reflection and rational examination

A Mujtahid must be a person learned in all the Islamic sciences. At any given time

there would normally be a number of persons qualified as Mujtahids and it is not uncommon to have two members of the same family in taqleed of two different .mujtahids

Any muslim can address any question of law to any mujtahid, whether or not he is in the taqleed of that mujtahid and the mujtahid would issue a fatwaa giving his opinion on that subject. This would invariably be by way of a statement of the law which in the opinion of the mujtahid is the correct legal position. The fatwaa would be binding on .all the persons in the taqleed of that mujtahid

A mujtahid is so called because he does ijtehaad which term means to strive for :deriving the laws of the shariah from its sources which are

The Qur'an .۱

The Sunnah which mean the traditions and the practice of the Prophet and the .۲ .Imams

;(Reasoning (Aql .۳

.(Consensus of the Mujtahids (Ijmaa .۴

B. The Sunni School

The ruling khalifah invariably assumed the mantle of the chief exponent of the .shariah

For nearly a hundred years following the death of the Prophet the State retained absolute control over authentication, collection and publication of the sayings (ahadees) of the Prophet. A few unscrupulous khalifahs did not hesitate to use this power to legitimize their misdeeds by arranging to have apocryphal ahadees .produced

After the Banu Abbas came into power in ۱۳۲ A.H. (۷۵۰ A.D.), the formation of the Sunni community was formalised.Although there are many sects and sub-sects in the sunni school of thought, the four main sects

-are

The Hanafis, founded by Imaam Abu Hanifa an-Nu'maan ibn Thabit (died ١٥٠ A.H./٧۶٩ ١ A.D.). He is a scholar greatly respected not only by his followers but also the other .sunnis

.(The Malikis, founded by Imaam Abu Abdullah Malik ibn Anas (died ١٧٩ A.H./٧٩٧ A.D .٢

The Shafeis, founded by Imaam Abu Abdullah Muhammad ibn Idris al- Shafei (died .٣ (.٢٠۴ A.H/٨١٩ A.D

The Hanbalis, founded by Imaam Ahmed ibn Muhammad ibn Hanbal (died ٢۴١ . ۴ (.A.H./٨۵۵ A.D

Although there are many irreconcilable differences in the four Sunni schools, in the main, however, they agree on the fundamental bases of their doctrines and laws. :Each claims to have derived them from the following four sources

The Qur’an .١

The Sunnah of the Holy Prophet and at times the Sunnah of the first four khalifahs .٢

The Ijmaa (consensus among the companions of the Prophet or of the religious .٣ (leaders or among the followers

The Qiyas (deduction of legal prescriptions from the Qur’an and the sunnah through .۴ .(rational analogy

The extent of the acceptance of the theological and legal doctrines of any of the above four sunni schools depended largely on the inclination of the ruler of the time. For example, although Abu Hanifa himself did not gain great popularity with the khalifah, his successor Abu Yusuf became a powerful figure in the court and held .office of the Chief Kadhi

The khalifah, however, always continued to remain the final arbiter in the exposition of the law and the jurists were relegated to

.an advisory role

Since the abolition of the institution of khilafah following the fall of the Ottoman Empire the sunni schools have not developed as fast as they need to so as to keep pace with the social, economic, political and scientific development. Some Sunni sects have recognized the need for Ijtehaad, a few appear to concentrate on Ijmaa as the .main instrument for reform

In addition to their differences in jurisprudence, the Sunnis and the Shi'as hold divergent theological views on various aspects of the articles of beliefs e.g. human freedom of action and the Justice of God (both discussed above), whether God has a .corporeal form. Some sunni sects believe in anthropomorphism

:The Shi'as and the Sunnis, however, agree on the following fundamental beliefs

١. That Allah is One and has no partners;

٢. That Muhammad is the last Prophet of God;

٣. That there will be Resurrection and Judgement.

Acts of Worship

point

The Arabic term used for Acts of worship is Ibaadah. This does not mean worship. It means service. To serve God in the manner in which He has commanded his creatures to serve Him is Ibaadah. The term would include all acts of piety as well as .the mandatory acts of worship

:The mandatory acts of worship accepted by both the Sunnis and the Shi'as are

١. Salaah (The Daily Prayers)

Every Muslim, from the time he or she attains puberty must perform the salaah. .Except for a woman in menstruation, no person is excused from this act of worship

Before a person begins his salaah he must perform the ritual

ablution in the prescribed form. The object is symbolic preparation for the salaah and not, as often believed cleanliness. A person has to be clean to perform the ablution (wudhu). Then he stands facing Mecca and declares his intention to pray for gaining proximity to Allah. With this declaration he enters the formal state of salaah in which .he remains until the completion of his prayers

:A Salaah consists of a number of units called rakaahs. Each unit (rakaah) consists of

Recitation of the opening chapter and one other chapter of the Qur’an while in the .۱ .standing position

The bowing down (ruku) and glorifying God in that position and .۲

Two Prostrations each called a Sajda in which again God is glorified. Then the .۳ .second rakaah would commence

The morning prayers, to be performed between the dawn and sunrise, have two .rakaahs, the mid-day prayers four rakaahs, the sunset three and the evening four

The prayers are ended by affirmation that Allah is one and has no partners and that Muhammad (saws) is His servant and messenger. Salutations are offered to the .Prophet, all the righteous souls and all who are engaged in prayers

Salaah is regarded as not only a ritual act of worship but a communion with the Maker. It is the most important form of Ibaadah and sickness (other than insanity), .age or infirmity is no excuse for not performing prayers

Lapsed prayers constitute a debt to God and are a first charge on a Muslim’s time and .conscience

In the event of a person having died without having said any of his lapsed prayers, the eldest son, or if the deceased is not survived by a son, his heir must say or pay .someone to say the lapsed prayers of the deceased

:Seyyid Hossein Nasr writes in his Ideals and Realities of Islam

In the canonical prayers man stands before God as the representative of all" ".creatures. He prays for and in the name of all beings

:Amongst the many sayings of the Prophet on the subject are

".Salaah is the spiritual ascension of the faithful where he communes with Allah"

The good deeds wipe out the evil deeds of a man. The salaah and patience (sabr) are" ".the best of deeds

Salaah is a spiritual activity where the person performing it is totally immersed, .mentally and physically, in the remembrance of God

اتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ ۖ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ۗ وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

Recite that which has been revealed to you of the Book and keep up prayer; surely prayer keeps (one) away from indecency and evil, and certainly the remembrance of (Allah is the greatest, and Allah knows what you do. (۲۹:۴۵

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ ۗ فَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ فَلَهُ أَسْلِمُوا ۗ وَبَشِّرِ الْمُخْبِتِينَ

And to every nation We appointed acts of devotion that they may mention the name of Allah on what He has given them of the cattle quadrupeds; so

your god is One God, therefore to Him should you submit, and give good news to the (humble,(۲۲:۳۴

الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمْ وَالْمُقِيمِى الصَّلَاهِ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

To) those whose hearts tremble when Allah is mentioned, and those who are patient) under that which afflicts them, and those who keep up prayer, and spend ((benevolently) out of what We have given them.(۲۲:۳۵

طس ۚ تِلْكَ آيَاتُ الْقُرْآنِ وَكِتَابٍ مُبِينٍ

(Ta Sin! These are the verses of the Quran and the Book that makes (things) clear (۲۷:۱

هُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ

(A guidance and good news for the believers, (۲۷:۲

الَّذِينَ يُقِيمُونَ الصَّلَاهَ وَيُؤْتُونَ الزَّكَاهَ وَهُمْ بِالْآخِرَهِ هُمْ يُوقِنُونَ

(Who keep up prayer and pay the poor-rate, and of the hereafter, they are sure.(۲۷:۳

لَهُ مَا فِى السَّمَاوَاتِ وَمَا فِى الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَىٰ

His is what is in the heavens and what is in the earth and what is between them two (and what is beneath the ground. (۲۰:۶

وَإِنْ تَجْهَرْ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى

And if you utter the saying aloud, then surely He knows the secret, and what is yet (more hidden. (۲۰:۷

إِنَّنِى أَنَا اللَّهُ لَا إِلَٰهَ إِلَّا أَنَا فَاعْبُدْنِى وَأَقِمِ الصَّلَاهَ لِذِكْرِى

Surely I am Allah, there is no god but I, therefore serve me and keep up prayer for my (remembrance (۲۰:۱۴

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاهَ وَيُؤْتُونَ الزَّكَاهَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ ۚ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

And (as for) the believing men and the believing women, they are guardians

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of each other; they enjoin good and forbid evil and keep up prayer and pay the poor-rate, and obey Allah and His Messenger; (as for) these, Allah will show mercy to them; (surely Allah is Mighty, Wise.(٩:٧١

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ

(Every soul is held in pledge for what it earns, (٧٤:٣٨

إِلَّا أَصْحَابَ الْيَمِينِ

(Except the people of the right hand (٧٤:٣٩

فِى جَنَّاتٍ يَتَسَاءَلُونَ

(In gardens, they shall ask each other (٧٤:٤٠

عَنِ الْمُجْرِمِينَ

(About the guilty: (٧٤:٤١

مَا سَلَكَكُمْ فِى سَقَرَ

(What has brought you into hell? (٧٤:٤٢

قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ

(They shall say: We were not of those who prayed; (٧٤:٤٣

وَلَمْ نَكُ نُطْعِمُ الْمِسْكِينَ

(And we used not to feed the poor; (٧٤:٤٤

وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ

And we used to enter into vain discourse with those who entered into vain discourses. ((٧٤:٤٥

وَكُنَّا نُكَذِّبُ بِيَوْمِ الدِّينِ

(And we used to call the Day of Judgment a lie; (۷۴:۴۶

حَتَّىٰ أَتَانَا الْيَقِينُ

(Till death overtook us. (۷۴:۴۷

فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ

(So the intercession of intercessors shall not avail them. (۷۴:۴۸

قُلْ أَنَدْعُو مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَانَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانَ لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَى ائْتِنَا ۗ قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ ۖ وَأُمِرْنَا لِنُسْلِمَ لِرَبِّ الْعَالَمِينَ

Say: Shall we call on that besides Allah, which does not benefit us nor harm us, and shall we be returned back on our heels after Allah has guided us, like him whom the Shaitans have made to fall down perplexed in the earth? He has companions who call him to the right

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way, (saying): Come to us. Say: Surely the guidance of Allah, that is the (true) guidance, and we are commanded that we should submit to the Lord of the worlds. ((۶:۷۱

(۶:۷۲) وَأَنْ أَقِيمُوا الصَّلَاةَ وَاتَّقُوهُ ۚ وَهُوَ الَّذِی إِلَيْهِ تُحْشَرُونَ

And that you should keep up prayer and be careful of (your duty to) Him; and He it is (to whom you shall be gathered. (۶:۷۲

فَسَبِّحْ بِحَمْدِ رَبِّکَ وَکُنْ مِنَ السَّاجِدِينَ

Therefore celebrate the praise of your Lord, and be of those who make obeisance. ((۱۵:۹۸

وَاعْبُدْ رَبَّکَ حَتَّىٰ يَأْتِيَکَ الْيَقِينُ

(And serve your Lord until there comes to you that which is certain. (۱۵:۹۹

وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِنَ اللَّيْلِ ۚ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ۚ ذَٰلِکَ ذِکْرَىٰ لِلذَّاکِرِينَ

And keep up prayer in the two parts of the day and in the first hours of the night; (surely good deeds take away evil deeds this is a reminder to the mindful. (۱۱:۱۱۴

(Sawm (Fasting .۲

The second act of worship is fasting in the month of Ramadhan, the ۹th month of the Islamic calendar. This is obligatory upon every mature Muslim except the sick, the traveller, a woman during her menstruation period and those infirm by age.

Fasting involves refraining from eating, drinking and sexual activity from the beginning of the nautical dawn to sunset. But these are not the sole objectives. Fasting is a conscious obedience of Allah's command. It is the human being's struggle to dedicate a whole month to activities which please his Maker. “It is the means”, says Nasr, “by which man pulls the

reins of his animal desires and realizes that he is more than an animal.”

Fasting also begins with a declaration of intent to fast for the attainment of proximity to Allah.

أَيَّامًا مَعْدُودَاتٍ ۚ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ۚ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۖ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۚ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ ۖ إِنْ كُنْتُمْ تَعْلَمُونَ

For a certain number of days; but whoever among you is sick or on a journey, then (he shall fast) a (like) number of other days; and those who are not able to do it may effect a redemption by feeding a poor man; so whoever does good spontaneously it is better for him; and that you fast is better for you if you know. (۲:۱۸۴)

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

The month of Ramazan is that in which the Quran was revealed, a guidance to men and clear proofs of the guidance and the distinction; therefore whoever of you is present in the month, he shall fast therein, and whoever is sick or upon a journey, then (he shall fast) a (like) number of other days; Allah desires ease for you, and He does not desire for you difficulty, and (He desires) that

you should complete the number and that you should exalt the greatness of Allah for (His having guided you and that you may give thanks.(۲:۱۸۵

أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ نِسَائِكُمْ ۚ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ ۗ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ ۖ فَالْآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ ۚ وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۖ ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ ۚ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ ۗ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا ۗ كَذَٰلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ

It is made lawful to you to go into your wives on the night of the fast; they are an apparel for you and you are an apparel for them; Allah knew that you acted unfaithfully to yourselves, so He has turned to you (mercifully) and removed from you (this burden); so now be in contact with them and seek what Allah has ordained for you, and eat and drink until the whiteness of the day becomes distinct from the blackness of the night at dawn, then complete the fast till night, and have not contact with them while you keep to the mosques; these are the limits of Allah, so do not go near them. Thus does Allah make clear His communications for men that they may (guard (against evil). (۲:۱۸۷

It is incumbent upon a Muslim to know why he prays and why he fasts. Imam ‘Ali (as) says, “One who knows not

why he prays or why he fasts, his prayers and fasts are little more than meaningless ".physical exertions, hunger and thirst

(Hajj (Pilgrimage to Mecca .۳

Every Muslim who has attained puberty and has sufficient means not only to undertake a journey to Mecca but also for the subsistence of his dependants during .his absence, must once in his life time perform pilgrimage

Kaaba is the edifice which was presented to God as a gift by His Prophets Abraham .and Ismail

The rites for the pilgrimage begin on the ۸th of the eleventh month and culminate into .the Idd of Sacrifice on the ۱۰th

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ ۖ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا ۚ وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

Surely the Safa and the Marwa are among the signs appointed by Allah; so whoever makes a pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them both; and whoever does good spontaneously, then surely Allah is (Grateful, Knowing.(۲:۱۵۸

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ۚ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۖ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحِلَّهُ ۚ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۗ تِلْكَ عَشَرَةٌ كَامِلَةٌ ۗ ذَٰلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ

شَدِيدُ الْعِقَابِ

And accomplish the pilgrimage and the visit for Allah, but if, you are prevented, (send) whatever offering is easy to obtain, and do not shave your heads until the offering reaches its destination; but whoever among you is sick or has an ailment of the head, he (should effect) a compensation by fasting or alms or sacrificing, then when you are secure, whoever profits by combining the visit with the pilgrimage (should take) what offering is easy to obtain; but he who cannot find (any offering) should fast for three days during the pilgrimage and for seven days when you return; these (make) ten (days) complete; this is for him whose family is not present in the Sacred Mosque, and (be careful (of your duty) to Allah, and know that Allah is severe in requiting (evil).(۲:۱۹۶

وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ ۚ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ ۚ لِمَنِ اتَّقَىٰ ۗ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ

And laud Allah during the numbered days; then whoever hastens off in two days, there is no blame on him, and whoever remains behind, there is no blame on him, (this is) for him who guards (against evil), and be careful (of your duty) to Allah, and know (that you shall be gathered together to Him.(۲:۲۰۳

فِيهِ آيَاتٌ بَيِّنَاتٌ مَقَامُ إِبْرَاهِيمَ ۖ وَمَنْ دَخَلَهُ كَانَ آمِنًا ۗ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

,In it are clear signs

the standing place of Ibrahim, and whoever enters it shall be secure, and pilgrimage to the House is incumbent upon men for the sake of Allah, (upon) everyone who is able to undertake the journey to it; and whoever disbelieves, then surely Allah is Self-(sufficient, above any need of the worlds.(۳:۹۷

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ۚ ذَٰلِكُمْ فِسْقٌ ۗ الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ ۚ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ۚ فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ ۙ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Forbidden to you is that which dies of itself, and blood, and flesh of swine, and that on which any other name than that of Allah has been invoked, and the strangled (animal) and that beaten to death, and that killed by a fall and that killed by being smitten with the horn, and that which wild beasts have eaten, except what you slaughter, and what is sacrificed on stones set up (for idols) and that you divide by the arrows; that is .a transgression

This day have those who disbelieve despaired of your religion, so fear them not, and fear me. This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion; but whoever is compelled by hunger, not inclining willfully to

(sin, then surely Allah is Forgiving, Merciful.(۵:۳

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ

(And he drew forth his hand, and lo! it appeared white to the onlookers.(۲۶:۳۳

A Muslim’s journey to the House of God, and there seeking his Maker's forgiveness through expression of repentance and the performance of all the rituals attending pilgrimage, is a spiritual experience so overwhelming that the pilgrim's very soul .appears to undergo a purification

.The pilgrimage has another philosophical aspect

In the Qur’an, like in the Old Testament, there is the story of Abraham having been .commanded to sacrifice his son. The Qur’an, however, states that the son was Ismail

The father communicates the message to the young lad who had just attained puberty. The lad exhorts the father to comply with the divine command adding, “God ”.willing, you shall find me amongst the patient ones

Unbeknown to the mother, the father and the son travel to the planes of Arafaa, a short distance from Mecca. There they spend the night in prayers. The following afternoon they travel to the town of Meena where the sacrifice was to take place. They spend the night on the outskirts of the town. The following morning they enter .Meena

On the way to the appointed place, the Satan tries thrice to lure them into abandoning the enterprise, but each time the father and the son chase him away by throwing .pebbles at him

When they get to the place of sacrifice, the father blindfolds his son saying that he did not wish the lad to see

the anguish on the father's face. He then blindfolds himself for, as he reasoned, how ?could any father watch his son die

God saves Ismail by substituting a ram and sends His salutations to Abraham for his .act of obedience. God also promises Abraham to immortalize the event

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى □ وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ

And when we made the House a pilgrimage for men and a (place of) security, and: Appoint for yourselves a place of prayer on the standing-place of Ibrahim. And we enjoined Ibrahim and Ismail saying: Purify My House for those who visit (it) and those who abide (in it) for devotion and those who bow down (and) those who prostrate (themselves. (٢:١٢٥

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَٰذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ □ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ □ وَبِئْسَ الْمَصِيرُ

And when Ibrahim said: My Lord, make it a secure town and provide its people with fruits, such of them as believe in Allah and the last day. He said: And whoever disbelieves, I will grant him enjoyment for a short while, then I will drive him to the (chastisement of the fire; and it is an evil destination. (٢:١٢۶

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا □ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

And when Ibrahim and Ismail raised the foundations of the House: Our Lord! Accept ;from us

(surely Thou art the Hearing, the Knowing (٢:١٢٧

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ

Most surely the first house appointed for men is the one at Bekka, blessed and a (guidance for the nations. (٣:٩٦

فِيهِ آيَاتٌ بَيِّنَاتٌ مَقَامُ إِبْرَاهِيمَ ۖ وَمَنْ دَخَلَهُ كَانَ آمِنًا ۗ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

In it are clear signs, the standing place of Ibrahim, and whoever enters it shall be secure, and pilgrimage to the House is incumbent upon men for the sake of Allah, (upon) everyone who is able to undertake the journey to it; and whoever disbelieves, (then surely Allah is Self-sufficient, above any need of the worlds.(٣:٩٧

فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ

(So we gave him the good news of a boy, possessing forbearance. (٣٧:١٠١

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَىٰ ۚ قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ ۖ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ

And when he attained to working with him, he said: O my son! Surely I have seen in a dream that I should sacrifice you; consider then what you see. He said: O my father! Do what you are commanded; if Allah please, you will find me of the patient ones. . ((٣٧:١٠٢

فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ

(So when they both submitted and he threw him down upon his forehead, (٣٧:١٠٣

وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ

(And we called out to him saying: O Ibrahim! (٣٧:١٠٤

قَدْ صَدَّقْتَ الرُّؤْيَا ۚ إِنَّا كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ

You have

indeed shown the truth of the vision; surely thus do we reward the doers of good. ((۳۷:۱۰۵

إِنَّ هَٰذَا لَهُوَ الْبَلَاءُ الْمُبِينُ

(Most surely this is a manifest trial. . (۳۷:۱۰۶

وَفَدَيْنَاهُ بِذِبْحٍ عَظِيمٍ

(And we ransomed him with a Feat sacrifice. . (۳۷:۱۰۷

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ

(And we perpetuated (praise) to him among the later generations. . (۳۷:۱۰۸

سَلَامٌ عَلَىٰ إِبْرَاهِيمَ

(Peace be on Ibrahim. . (۳۷:۱۰۹

كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ

(Thus do we reward the doers of good. (۳۷:۱۱۰

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ

(Surely he was one of our believing servants. . (۳۷:۱۱۱

The mother, on learning what had happened, screams and falls unconscious at the thought of what might have happened had Allah not intervened to save her beloved son. Shortly afterwards she dies and is buried close to Kaaba. Her burial place is treated as being included in the hallowed ground around which the pilgrim .circumambulates

Every pilgrim takes the same route which Abraham and Ismail had taken. He too spends the first night, as they did, in Arafaa and the second night outside Meena. He .too symbolically stones the satan at the three places in Meena

While of-course the visit to the House of Allah has its own great spirituality, the pilgrim

also must reflect upon the rituals which appear to enshrine family values, parents' love for their off-spring, the vanquishing of the satan, the one within man's heart, by symbolically stoning him and above all the willingness to make sacrifices for the .pleasure of God

(Zakaat (The Wealth Tax .۴

Zakaat, which literally means purity or purification, is a wealth tax of a small

percentage (usually ٢.٥٪) for the benefit of the needy in the society. It is regarded as a debt to God and must be distributed for the pleasure of Allah to the less fortunate amongst one's relatives, and the orphans, and the needy, and the wayfarers, and the .beggars, and for the freeing of slaves

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِلْمُتَّقِينَ

(This Book, there is no doubt in it, is a guide to those who guard (against evil). (٢:٢

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

Those who believe in the unseen and keep up prayer and spend out of what we have (given them. (٢:٣

(٢:٤٣) وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ

And keep up prayer and pay the poor-rate and bow down with those who bow down. ((٢:٤٣

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَٰكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۖ وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ ۗ أُولَٰئِكَ الَّذِينَ صَدَقُوا ۖ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ

It is not righteousness that you turn your faces towards the East and the West, but righteousness is this that one should believe in Allah and the last day and the angels and the Book and the prophets, and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the (emancipation of

the captives, and keep up prayer and pay the poor-rate; and the performers of their promise when they make a promise, and the patient in distress and affliction and in time of conflicts-- these are they who are true (to themselves) and these are they (who guard (against evil).(٢:١٧٧

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ ۗ وَنُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

But if they repent and keep up prayer and pay the poor-rate, they are your brethren (in faith; and we make the communications clear for a people who know. (٩:١١

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ ۚ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

And (as for) the believing men and the believing women, they are guardians of each other; they enjoin good and forbid evil and keep up prayer and pay the poor-rate, and obey Allah and His Messenger; (as for) these, Allah will show mercy to them; surely (Allah is Mighty, Wise.(٩:٧١

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ

Those who, should We establish them in the land, will keep up prayer and pay the (poor-rate and enjoin good and forbid evil; and Allah's is the end of affairs.(٢٢:٤١

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلْءُ الْأَرْضِ ذَهَبًا وَلَوِ افْتَدَىٰ بِهِ ۗ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَاصِرِينَ

Surely, those who disbelieve and die while they are unbelievers, the earth full of gold

shall not be accepted from one of them, though he should offer to ransom himself with it, these it is who shall have a painful chastisement, and they shall have no (helpers.(۳:۹۱

وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَهِ أَنْ يُؤْتُوا أُولِى الْقُرْبَىٰ وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِى سَبِيلِ اللَّهِ ۖ وَلْيَعْفُوا وَلْيَصْفَحُوا ۗ أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ

And let not those of you who possess grace and abundance swear against giving to the near of kin and the poor and those who have fled in Allah's way, and they should pardon and turn away. Do you not love that Allah should forgive you? And Allah is (Forgiving, Merciful. (۲۴:۲۲

وَإِنَّ رَبَّکَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

(And most surely your Lord is the Mighty, the Merciful. (۲۶:۹

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَٰذَا الْبَلَدَ آمِنًا وَاجْنُبْنِى وَبَنِىَّ أَنْ نَعْبُدَ الْأَصْنَامَ

And when Ibrahim said: My Lord! Make this city secure, and save me and my sons (from worshipping idols (۱۴:۳۵

رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِنَ النَّاسِ ۖ فَمَنْ تَبِعَنِى فَإِنَّهُ مِنِّى ۖ وَمَنْ عَصَانِى فَإِنَّکَ غَفُورٌ رَحِيمٌ

My Lord! Surely they have led many men astray; then whoever follows me, he is (surely of me, and whoever disobeys me, Thou surely art Forgiving, Merciful (۱۴:۳۶

رَبَّنَا إِنِّى أَسْكَنْتُ مِنْ ذُرِّيَّتِى بِوَادٍ غَيْرِ ذِى زَرْعٍ عِنْدَ بَيْتِکَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاهَ فَاجْعَلْ أَفْئِدَهً مِنَ النَّاسِ تَهْوِى إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ

O our Lord! Surely I have settled a part of my offspring in a valley unproductive of fruit near Thy Sacred House, our Lord! That they may

keep up prayer; therefore make the hearts of some people yearn towards them and (provide them with fruits; haply they may be grateful (١۴:٣٧

وَقَالُوا اتَّخَذَ الرَّحْمَٰنُ وَلَدًا ۗ سُبْحَانَهُ ۚ بَلْ عِبَادٌ مُكْرَمُونَ

And when we assigned to Ibrahim the place of the House, saying: Do not associate with me aught, and purify My House for those who make the circuit and stand to pray (and bow and prostrate themselves. (٢٢:٢۶

There are innumerable traditions of the Prophet insisting upon zakaat being paid by every Muslim. Imam Ja'far Sadiq (as) said that the one who does not give zakaat .cannot expect his salaah to be accepted by Allah

The Doctrine of Five Pillars

point

Many Sunni theologians, instead of enumerating the Articles of Faith and Acts of Worship separately, state that belief in God and the Prophet as affirmed in the creed (the Kalemah), together with the foregoing four acts of worship constitute the Five .Pillars of Faith

The Shi'as list the five Articles of Faith as the roots of religion (Usool al-Deen) and the .(Acts of Worship as the branches of religion (Furoo al-Deen

In addition to the above acts of worship the Shi'as believe in the following acts of :(worship (The sunnis regard them as mandatory acts of piety

Jihad Struggle or Striving .١

(Amr Bi'l–Ma'Aroof (Directing Others towards Good .٢

It is an act of worship for a Muslim to advise and direct others to the doing of good .deeds for the pleasure of Allah

.(Nahy 'An Al Munkir (Directing Others Away From Evil .٣

.Similarly it is the duty of every Muslim to advise others against committing sins

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا ۗ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

And hold fast by the covenant of Allah all together and be not disunited, and remember the favor of Allah

p: ۳۸

on you when you were enemies, then He united your hearts so by His favor you became brethren; and you were on the brink of a pit of fire, then He saved you from it, thus does Allah make clear to you His communications that you may follow the right (way.(٣:١٠٣

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

And whatever is in the heavens and whatever is in the earth is Allah's; and to Allah all (things return (٣:١٠٩

لَيْسُوا سَوَاءً ۗ مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ

They are not all alike; of the followers of the Book there is an upright party; they (recite Allah's communications in the nighttime and they adore (Him). (٣:١١٣

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

(Take to forgiveness and enjoin good and turn aside from the ignorant. (٧:١٩٩

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ ۚ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

And (as for) the believing men and the believing women, they are guardians of each other; they enjoin good and forbid evil and keep up prayer and pay the poor-rate, and obey Allah and His Messenger; (as for) these, Allah will show mercy to them; surely (Allah is Mighty, Wise.(٩:٧١

التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ الْآمِرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ ۗ وَبَشِّرِ الْمُؤْمِنِينَ

They who turn (to Allah), who serve (Him), who praise (Him), who fast, who bow down, ,who prostrate themselves

who enjoin what is good and forbid what is evil, and who keep the limits of Allah; and (give good news to the believers.(٩:١١٢

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ

Those who, should We establish them in the land, will keep up prayer and pay the (poor-rate and enjoin good and forbid evil; and Allah's is the end of affairs.(٢٢:٤١

لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهْوًا لَاتَّخَذْنَاهُ مِنْ لَدُنَّا إِنْ كُنَّا فَاعِلِينَ

Had we wished to make a diversion, we would have made it from before ourselves: (by no means would we do (it). (٢١:١٧

(Khums (The One-Fifth Tax .٣

Only the Shi'as believe in this additional tax and they regard it as a major obligation of every Shi'a Muslim. It was instituted by God as a token of regard for the Prophet and .his family

المص

(Alif Lam Mim Sad.(٧:١

لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ ۚ وَكَذَٰلِكَ نَجْزِي الظَّالِمِينَ

They shall have a bed of hell-fire and from above them coverings (of it); and thus do (We reward the unjust. (٧:٤١

وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطَئُوهَا ۚ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا

And He made you heirs to their land and their dwellings and their property, and (to) a (land which you have not yet trodden, and Allah has power over all things. (٣٣:٢٧

وَمَا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَٰكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَىٰ مَنْ يَشَاءُ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

And whatever Allah restored to His Messenger from them you

did not press forward against it any horse or a riding camel but Allah gives authority to (His messengers against whom He pleases, and Allah has power over all things. (59:6

مَا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ ۚ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۚ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Whatever Allah has restored to His Messenger from the people of the towns, it is for Allah and for the Messenger, and for the near of kin and the orphans and the needy and the wayfarer, so that it may not be a thing taken by turns among the rich of you, and whatever the Messenger gives you, accept it, and from whatever he forbids you, keep back, and be careful of (your duty to) Allah; surely Allah is severe in retributing ((evil)(59:7

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ ۚ أُولَٰئِكَ هُمُ الصَّادِقُونَ

It is) for the poor who fled their homes and their possessions, seeking grace of Allah) and (His) pleasure, and assisting Allah and His Messenger: these it is that are the (truthful.(59:8

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

And those who made their abode in the city and in the faith before them love those who have

fled to them, and do not find in their hearts a need of what they are given, and prefer (them) before themselves though poverty may afflict them, and whoever is preserved (from the niggardliness of his soul, these it is that are the successful ones. (۵۹:۹

.It is a ۲۰٪ tax on all earnings after deduction of house-hold and commercial expenses

Khums is paid to the mujtahid and is divided into two equal portions. One half of all receipts of khums by the mujtahid is the portion belonging to the Imaam in occultation and the mujtahid spends this portion in educational, social and economic projects for .the betterment of the Shi'a community

First priority is accorded to the community from which the khums was received. The second half is distributed amongst the poor and deserving descendants of the .Prophet (the sayyids) each of whom may receive only up to a year's subsistence

Other Acts of Piety

Theocentricity

Islam does not have the concept of secularism. All human activities must be either in accordance of the law (the shariah) or the prescribed code of conduct. An act which .accords with either is an act of piety

A Muslim's must consider his life on this earth as a journey from his Maker to his Maker and must strive to gain the pleasure of his Maker. "Give glad tidings to the steadfast who say........` We are from Allah and to Him we return'. Such are they upon ".whom are blessings from their Lord, and mercy. Such are the rightly guided

لَنَبْلُوَنَّكُمْ

بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ

And we will most certainly try you with somewhat of fear and hunger and loss of (property and lives and fruits; and give good news to the patient (۲:۱۵۵

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Who, when a misfortune befalls them, say: Surely we are Allah's and to Him we shall (surely return. (۲:۱۵۶

أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ ۖ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ

Those are they on whom are blessings and mercy from their Lord, and those are the (followers of the right course. (۲:۱۵۷

.The purpose of every creation, other than humans) is to serve mankind

أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً ۗ وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ

Do you not see that Allah has made what is in the heavens and what is in the earth subservient to you, and made complete to you His favors outwardly and inwardly? And among men is he who disputes in respect of Allah though having no knowledge (nor guidance, nor a book giving light. (۳۱:۲۰

وَسَخَّرَ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

And He has made subservient to you whatsoever is in the heavens and whatsoever is in the earth, all, from Himself; most surely there are signs in this for a people who (reflect. (۴۵:۱۳

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ ۖ وَأَعْتَدْنَا

لَهُمْ عَذَابَ السَّعِيرِ

And certainly we have adorned this lower heaven with lamps and we have made these missiles for the Shaitans, and We have prepared for them the chastisement of (burning. (۶۷:۵

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِی أَحْسَنِ تَقْوِيمٍ

.Man, who has been created of the best structure, must serve none other than Allah

(Certainly We created man in the best make. (۹۵:۴

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

(And I have not created the jinn and the men except that they should serve Me. (۵۱:۵۶

مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعِمُونِ

I do not desire from them any sustenance and I do not desire that they should feed (Me. (۵۱:۵۷

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّهِ الْمَتِينُ

(Surely Allah is the Bestower of sustenance, the Lord of Power, the Strong. (۵۱:۵۸

It will be beneath the dignity and status of man to worship any being, thing or power .other than Allah

The doctrine of the Unity of God is not just an article of faith. It is an important factor in man's comprehension of himself and his raison d'être. God the One, the Indivisible .must be his sole Guide in his journey on this earth

The sixth Imam explaining the Unity of God said, "The true ibaadah is for the human being to ensure that the essence of the unity of God lies between his intent and his .deed

."The Prophet has said, "Man's every action must incline towards Allah

The Islamic ethical code is too vast and extensive to permit a full discussion in this ,course. We shall, therefore

p: ۴۴

.confine ourselves to a cursory glance at a few aspects of the code of conduct

Pursuit of Knowledge

Islam regards ignorance as impure (najasah) and the acquisition of knowledge as a great act of piety. “One who has knowledge can never be equal to the one who is .”ignorant

أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ ۗ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ

What! He, who is obedient during hours of the night, prostrating himself and standing, takes care of the hereafter and hopes for the mercy of his Lord! Say: Are those who know and those who do not know alike? Only the men of understanding are mindful. ((۳۹:۹

:The Prophet has said

.”It is the duty of every Muslim male and every Muslim female to seek knowledge“

”.Seek knowledge even if you have to travel as far as China for it“

Sitting an hour in a learned gathering is better than a thousand nights spent in“ performance of (optional) salaah, and better than engaging in a battle for the sake of God on thousand occasions. If one leaves one's house with the intention of gaining knowledge, for every step that he takes God shall bestow upon him the reward ”.reserved for a prophet

Parents

Respect for, and obedience and kindness to, parents are enjoined upon Muslims. Obedience is, however, excused where the parents require injustice to be .perpetrated

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ

وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

And your Lord has commanded that you shall not serve (any) but Him, and goodness to your parents. If either or both of them reach old age with you, say not to them (so (much as) "Ugh" nor chide them, and speak to them a generous word.(۱۷:۲۳

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا ۖ وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۚ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

And We have enjoined on man goodness to his parents, and if they contend with you that you should associate (others) with Me, of which you have no knowledge, do not (obey them, to Me is your return, so I will inform you of what you did.(۲۹:۸

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ

And we have enjoined man in respect of his parents-- his mother bears him with faintings upon faintings and his weaning takes two years-- saying: Be grateful to me (and to both your parents; to me is the eventual coming. (۳۱:۱۴

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا ۖ حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا ۖ وَحَمْلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا ۚ حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي ۖ إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ

And We have enjoined on man doing of good to his parents; with trouble did his ;mother bear him and with trouble did she bring him forth

and the bearing of him and the weaning of him was thirty months; until when he attains his maturity and reaches forty years, he says: My Lord! grant me that I may give thanks for Thy favor which Thou hast bestowed on me and on my parents, and that I may do good which pleases Thee and do good to me in respect of my offspring; (surely I turn to Thee, and surely I am of those who submit.(۴۶:۱۵

أُولَٰئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ ۖ وَعْدَ الصِّدْقِ الَّذِي كَانُوا يُوعَدُونَ

These are they from whom we accept the best of what they have done and pass over their evil deeds, among the dwellers of the garden; the promise of truth which they (were promised. (۴۶:۱۶

وَالَّذِي قَالَ لِوَالِدَيْهِ أُفٍّ لَكُمَا أَتَعِدَانِنِي أَنْ أُخْرَجَ وَقَدْ خَلَتِ الْقُرُونُ مِنْ قَبْلِي وَهُمَا يَسْتَغِيثَانِ اللَّهَ وَيْلَكَ آمِنْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَيَقُولُ مَا هَٰذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ

And he who says to his parents: Fie on you! do you threaten me that I shall be brought forth when generations have already passed away before me? And they both call for Allah's aid: Woe to you! Believe, surely the promise of Allah is true. But he says: This is (nothing but stories of the ancients. (۴۶:۱۷

أُولَٰئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالْإِنْسِ ۖ إِنَّهُمْ كَانُوا خَاسِرِينَ

These are they against whom the word has proved true among nations of the jinn and the men that

(have already passed away before them; surely they are losers. (۴۶:۱۸

:The Prophet has said

."It is an act of worship to look at either parent with affection and kindness"

Allah is pleased when one has pleased his parents, and Allah is angry when one has" ."angered either parent

."Paradise lies under the feet of your mother"

Charity

Qur'an enjoins the spending of one's wealth in the cause of Allah, for the poor, the needy, the freeing of slaves, the curing of the sick and other good causes. Charity is a .precondition to the attainment of piety

وَأَنْفِقُوا فِی سَبِیلِ اللَّهِ وَلَا تُلْقُوا بِأَیْدِیکُمْ إِلَى التَّهْلُکَهِ ۛ وَأَحْسِنُوا ۛ إِنَّ اللَّهَ یُحِبُّ الْمُحْسِنِینَ

And spend in the way of Allah and cast not yourselves to perdition with your own (hands, and do good (to others); surely Allah loves the doers of good. (۲:۱۹۵

یَسْأَلُونَکَ مَاذَا یُنْفِقُونَ ۖ قُلْ مَا أَنْفَقْتُمْ مِنْ خَیْرٍ فَلِلْوَالِدَیْنِ وَالْأَقْرَبِینَ وَالْیَتَامَىٰ وَالْمَسَاکِینِ وَابْنِ السَّبِیلِ ۗ وَمَا تَفْعَلُوا مِنْ خَیْرٍ فَإِنَّ اللَّهَ بِهِ عَلِیمٌ

They ask you as to what they should spend. Say: Whatever wealth you spend, it is for the parents and the near of kin and the orphans and the needy and the wayfarer, and (whatever good you do, Allah surely knows it. (۲:۲۱۵

مَنْ ذَا الَّذِی یُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَیُضَاعِفَهُ لَهُ أَضْعَافًا کَثِیرَهً ۚ وَاللَّهُ یَقْبِضُ وَیَبْسُطُ وَإِلَیْهِ تُرْجَعُونَ

Who is it that will offer of Allah a goodly gift, so He will multiply it to him manifold, and (Allah straitens and amplifies, and you shall be returned to Him. (۲:۲۴۵

یَا أَیُّهَا الَّذِینَ

آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ ۗ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ

O you who believe! Spend out of what we have given you before the day comes in which there is no bargaining, neither any friendship nor intercession, and the (unbelievers-- they are the unjust. (۲:۲۵۴

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ ۗ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ

The parable of those who spend their property in the way of Allah is as the parable of a grain growing seven ears (with) a hundred grains in every ear; and Allah multiplies (for whom He pleases; and Allah is Ample-giving, Knowing(۲:۲۶۱

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى ۙ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

As for) those who spend their property in the way of Allah, then do not follow up what) they have spent with reproach or injury, they shall have their reward from their Lord, (and they shall have no fear nor shall they grieve.(۲:۲۶۲

قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أَذًى ۗ وَاللَّهُ غَنِيٌّ حَلِيمٌ

Kind speech and forgiveness is better than charity followed by injury; and Allah is (Self-sufficient, Forbearing (۲:۲۶۳

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَىٰ كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا ۖ لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِمَّا كَسَبُوا ۗ وَاللَّهُ

لَا يَهْدِی الْقَوْمَ الْكَافِرِينَ

O you who believe! do not make your charity worthless by reproach and injury, like him who spends his property to be seen of men and does not believe in Allah and the last day; so his parable is as the parable of a smooth rock with earth upon it, then a heavy rain falls upon it, so it leaves it bare; they shall not be able to gain anything of (what they have earned; and Allah does not guide the unbelieving people.(۲:۲۶۴

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيتًا مِنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِنْ لَمْ يُصِبْهَا وَابِلٌ فَطَلٌّ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

And the parable of those who spend their property to seek the pleasure of Allah and for the certainty 'of their souls is as the parable of a garden on an elevated ground, upon which heavy rain falls so it brings forth its fruit twofold but if heavy rain does not (fall upon it, then light rain (is sufficient); and Allah sees what you do. (۲:۲۶۵

أَيَوَدُّ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِنْ نَخِيلٍ وَأَعْنَابٍ تَجْرِی مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

Does one of you like that he should have a garden of palms and vines with streams flowing beneath it; he has in it all kinds of fruits; and old age has overtaken him and he has weak

offspring, when, (lo!) a whirlwind with fire in it smites it so it becomes blasted; thus (Allah makes the communications clear to you, that you may reflect. (٢:٢٦٦

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ ۖ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ ۚ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

O you who believe! spend (benevolently) of the good things that you earn and or what We have brought forth for you out of the earth, and do not aim at what is bad that you may spend (in alms) of it, while you would not take it yourselves unless you have its (price lowered, and know that Allah is Self-sufficient, Praiseworthy.(٢:٢٦٧

لشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ ۖ وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً مِنْهُ وَفَضْلًا ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ

Shaitan threatens you with poverty and enjoins you to be niggardly, and Allah promises you forgiveness from Himself and abundance; and Allah is Ample-giving, (knowing. (٢:٢٦٨

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ ۚ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۗ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

He grants wisdom, to whom He pleases, and whoever is granted wisdom, he indeed (is given a great good and none but men of understanding mind. (٢:٢٦٩

وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ ۗ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

And whatever alms you give or (whatever) vow you vow, surely Allah knows it; and (the unjust shall have no helpers. (٢:٢٧٠

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ ۖ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ

ۖ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

If you give alms openly, it is well, and if you hide it and give it to the poor, it is better for you; and this will do away with some of your evil deeds; and Allah is aware of what (you do.(٢:٢٧١

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَٰكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۗ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلِأَنْفُسِكُمْ ۚ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ ۚ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ

To make them walk in the right way is not incumbent on you, but Allah guides aright whom He pleases; and whatever good thing you spend, it is to your own good; and you do not spend but to seek Allah's pleasure; and whatever good things you spend (shall be paid back to you in full, and you shall not be wronged.(٢:٢٧٢

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا ۗ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

Alms are) for the poor who are confined in the way of Allah-- they cannot go about in) the land; the ignorant man thinks them to be rich on account of (their) abstaining (from begging); you can recognize them by their mark; they do not beg from men (importunately; and whatever good thing you spend, surely Allah knows it.(٢:٢٧٣

لَنْ تَنَالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

By no means shall

you attain to righteousness until you spend (benevolently) out of what you love; and (whatever thing you spend, Allah surely knows it. (۳:۹۲

وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَنُطْعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُ إِنْ أَنْتُمْ إِلَّا فِی ضَلَالٍ مُبِينٍ

nd when it is said to them: Spend out of what Allah has given you, those who disbelieve say to those who believe: Shall we feed him whom, if Allah please, He could (feed? You are in naught but clear error.(۳۶:۴۷

وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِی سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ □ لَا يَسْتَوِی مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ □ أُولَٰئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا □ وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ □ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

And what reason have you that you should not spend in Allah's way? And Allah's is the inheritance of the heavens and the earth, not alike among you are those who spent before the victory and fought (and those who did not): they are more exalted in rank than those who spent and fought afterwards; and Allah has promised good to all; and (Allah is Aware of what you do.(۵۷:۱۰

مَنْ ذَا الَّذِی يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ

Who is there that will offer to Allah a good gift so He will double it for him, and he shall (have an excellent reward.(۵۷:۱۱

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ □ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ

Your possessions and your children are only a trial, and Allah it is

(with whom is a great reward. (۶۴:۱۵

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَاسْمَعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِأَنْفُسِكُمْ ۗ وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

Therefore be careful of (your duty to) Allah as much as you can, and hear and obey and spend, it is better for your souls; and whoever is saved from the greediness of his (soul, these it is that are the successful.(۶۴:۱۶

إِنْ تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ ۚ وَاللَّهُ شَكُورٌ حَلِيمٌ

If you set apart for Allah a goodly portion, He will double it for you and forgive you; (and Allah is the Multiplier (of rewards), Forbearing, (۶۴:۱۷

عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ

(The Knower of the unseen and the seen, the Mighty, the Wise. (۶۴:۱۸

There are innumerable traditions of the Prophet and the Imams on the merits of charity. In one of these it is said, "If you have nothing to give, give a kind word or even ".just an affectionate smile

.Dissemination of knowledge by a scholar is an act of charity. So is the visiting of a sick

Caring for the bereaved is also a great act of piety. There is a tradition which requires the extended family or the community to feed the immediate family of the deceased for at least three days after the death has occurred and to offer them solace and .comfort

Resisting Oppression

:Imam 'Ali (as) has said

."To suffer oppression passively is as bad as to commit oppression"

He who makes no effort to alleviate the suffering of an oppressed one is an" ."oppressor

Justice

A Muslim

p: ۵۴

is required to act with justice in all his dealings with other human beings and in all .circumstances

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۚ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

Surely Allah commands you to make over trusts to their owners and that when you judge between people you judge with justice; surely Allah admonishes you with what (is excellent; surely Allah is Seeing, Hearing.(۴:۵۸

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ ۚ وَلَا تَكُنْ لِلْخَائِنِينَ خَصِيمًا

Surely we have revealed the Book to you with the truth that you may judge between people by means of that which Allah has taught you; and be not an advocate on (behalf of the treacherous. (۴:۱۰۵

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدَيْنِ وَالْأَقْرَبِينَ ۚ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا ۚ وَإِنْ تَلْوُوا أَوْ تُعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

O you who believe! be maintainers of justice, bearers of witness of Allah's sake, though it may be against your own selves or (your) parents or near relatives; if he be rich or poor, Allah is nearer to them both in compassion; therefore do not follow (your) low desires, lest you deviate; and if you swerve or turn aside, then surely Allah is (aware of what you do. (۴:۱۳۵

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ ۖ وَأَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ

الدِّينَ ۚ كَمَا بَدَأَكُمْ تَعُودُونَ

Say: My Lord has enjoined justice, and set upright your faces at every time of prayer and call on Him, being sincere to Him in obedience; as He brought you forth in the (beginning, so shall you also return.(۷:۲۹

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and rebellion; He admonishes (you that you may be mindful. (۱۶:۹۰

:In the Qur'an also says

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدَيْنِ وَالْأَقْرَبِينَ ۚ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا ۚ وَإِنْ تَلْوُوا أَوْ تُعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

O you who believe! be maintainers of justice, bearers of witness of Allah's sake, though it may be against your own selves or (your) parents or near relatives; if he be rich or poor, Allah is nearer to them both in compassion; therefore do not follow (your) low desires, lest you deviate; and if you swerve or turn aside, then surely Allah is .(aware of what you do. (۴:۱۳۵

Lewdness and Indecencies

.These are totally forbidden

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and

(evil and rebellion; He admonishes you that you may be mindful. (١۶:٩٠

Idle Chatter, Slander and Infringement of Privacy

.These are totally forbidden

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ ۖ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ ۖ بِئْسَ الِاسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۚ وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

O you who believe! let not (one) people laugh at (another) people perchance they may be better than they, nor let women (laugh) at (other) women, perchance they may be better than they; and do not find fault with your own people nor call one another by nicknames; evil is a bad name after faith, and whoever does not turn, these it is that (are the unjust. (۴٩:١١

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا وَلَا يَغْتَبْ بَعْضُكُمْ بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَحِيمٌ

O you who believe! Avoid most of suspicion, for surely suspicion in some cases is a sin, and do not spy nor let some of you backbite others. Does one of you like to eat the flesh of his dead brother? But you abhor it; and be careful of (your duty to) Allah, (surely Allah is Oft-returning (to mercy), Merciful. (۴٩:١٢

The Freeing of Slaves

This is not only an act of piety but is also prescribed as the primary penalty for certain ,willful acts or omissions e.g. failure to fast or repay a lapsed fast

infringement of any regulation required to be observed during pilgrimage etc. Liberation of slaves was also highly recommended as atonement for various sins. Ill .treatment of slaves and servants is also forbidden

.It is highly recommended that zakaah and other alms be spent for liberating slaves

وَلْيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا ۖ وَآتُوهُمْ مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ ۚ وَلَا تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا ۚ وَمَنْ يُكْرِهْهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَحِيمٌ

And let those who do not find the means to marry keep chaste until Allah makes them free from want out of His grace. And (as for) those who ask for a writing from among those whom your right hands possess, give them the writing if you know any good in them, and give them of the wealth of Allah which He has given you; and do not compel your slave girls to prostitution, when they desire to keep chaste, in order to seek the frail good of this world's life; and whoever compels them, then surely after their (compulsion Allah is Forgiving, Merciful. (۲۴:۳۳

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ ۖ فَرِيضَةً مِنَ اللَّهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ

Alms are only for the poor and the needy, and the officials (appointed) over them, and those whose hearts are made to incline (to truth) and the

ransoming of) captives and those in debts and in the way of Allah and the wayfarer;) (an ordinance from Allah; and Allah is knowing, Wise.(۹:۶۰

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَٰكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۖ وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ ۗ أُولَٰئِكَ الَّذِينَ صَدَقُوا ۖ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ

It is not righteousness that you turn your faces towards the East and the West, but righteousness is this that one should believe in Allah and the last day and the angels and the Book and the prophets, and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives, and keep up prayer and pay the poor-rate; and the performers of their promise when they make a promise, and the patient in distress and affliction and in time of conflicts-- these are they who are true (to themselves) (and these are they who guard (against evil).(۲:۱۷۷

وَمَا أَدْرَاكَ مَا الْعَقَبَةُ

(And what will make you comprehend what the uphill road is? (۹۰:۱۲

فَكُّ رَقَبَةٍ

(It is) the setting free of a slave, (۹۰:۱۳)

Reasoning and Reflection

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا

(Do they not then reflect on the Quran? Nay, on the hearts there are locks. (۴۷:۲۴

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا

يَعْلَمُونَ

Say unto them, O Muhammad: I exhort you unto one thing only. That you awake for“ (Allah's sake, by two or singly, and then reflect.” (۳۴:۴۶

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ

And there comes not to them a communication of the communications of their Lord (but they turn aside from it. (۳۶:۴۶

إِنَّ فِى خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِى الْأَلْبَابِ

Most surely in the creation of the heavens and the earth and the alternation of the (night and the day there are signs for men who understand. (۳:۱۹۰

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِى خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

Those who remember Allah standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth: Our Lord! Thou hast not created this in (vain! Glory be to Thee; save us then from the chastisement of the fire: (۳:۱۹۱

:The eighth Imam has said

Worship does not lie in engaging oneself in saying prayers endlessly or in fasting“ ”.copiously, but in engaging oneself in the contemplation of the works of Allah

The Prophet has said, “Allah has endowed man with the most precious gift, the ”.reason. The slumber of a man of reason is better than the movement of the ignorant

Other Good Deeds

.Respect for the elders .۱

.Respect for teachers and scholars .۲

The Fourth Imam has said, “Your teacher has the following rights. Firstly, total .۳

respect from you. Secondly that you listen attentively when

."he speaks. Thirdly, that you never raise your voice in his presence

.Hospitality .۴

The keeping of promises, adhering to contracts and covenants, and repayment of .۵ :debts. All these are mandatory. God says

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ

(O you who believe! Fulfill the obligations......(۵:۱

.The forgiving of any debt owed to one by a person unable to repay .۶

Women in Islam

point

Islam does not accept that the first woman was created of any inferior composition

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِى خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَهٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِى تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

O people! be careful of (your duty to) your Lord, Who created you from a single being and created its mate of the same (kind) and spread from these two, many men and women; and be careful of (your duty to) Allah, by Whom you demand one of another ((your rights), and (to) the ties of relationship; surely Allah ever watches over you. (۴:۱

Or that it was Eve who fell to the promptings of Satan in disobeying God. Both were .equally to blame

فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِىَ لَهُمَا مَا وُورِىَ عَنْهُمَا مِنْ سَوْآتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَٰذِهِ الشَّجَرَهِ إِلَّا أَنْ تَكُونَا مَلَكَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ

But the Shaitan made an evil suggestion to them that he might make manifest to them what had been hidden from them of their evil inclinations, and he said: Your Lord has not forbidden you this tree except that you

may not both become two angels or that you may (not) become of the immortals. ((۷:۲۰

(۷:۲۱) وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ

(And he swore to them both: Most surely I am a sincere adviser to you. (۷:۲۱

.Women play an important role and are equal partners of men

أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ نِسَائِكُمْ ۚ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ ۗ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ ۖ فَالْآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ ۚ وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۖ ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ ۚ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ ۗ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا ۗ كَذَٰلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ

It is made lawful to you to go into your wives on the night of the fast; they are an apparel for you and you are an apparel for them; Allah knew that you acted unfaithfully to yourselves, so He has turned to you (mercifully) and removed from you (this burden); so now be in contact with them and seek what Allah has ordained for you, and eat and drink until the whiteness of the day becomes distinct from the blackness of the night at dawn, then complete the fast till night, and have not contact with them while you keep to the mosques; these are the limits of Allah, so do not go near them. Thus does Allah make clear His communications for men that they may (guard (against evil). (۲:۱۸۷

يَا أَيُّهَا

النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

O people! be careful of (your duty to) your Lord, Who created you from a single being and created its mate of the same (kind) and spread from these two, many men and women; and be careful of (your duty to) Allah, by Whom you demand one of another (your rights), and (to) the ties of relationship; surely Allah ever watches over you. (۴:۱)

As a daughter, she is to be shown greater affection than a son. The Prophet commands that a daughter must receive twice as much love and affection as a son.

As a wife, the woman has no obligation to provide for her husband or the children out her income or wealth. The husband has this responsibility. What a woman earns, or receives by way of inheritance or gift, is her own property over which she has sole control.

It is injustice for the husband to require the wife to do the house-hold chores. It is for the parties to agree on the division of labor.

The wife, however, is under a duty to obey the lawful and just commands of her husband.

As a mother the woman occupies a unique position. She is placed upon an almost divine pedestal. She must be obeyed (save where obedience would lead to injustice), revered and her feelings never hurt. The Prophet has said that while both

parents must be obeyed and respected, the father's place is three rungs below that of .the mother

The woman is the pivot of the family, and Islam holds the family as being the most important unit of the society. From the moment of conception to birth and up to the attainment of puberty, it is the mother who shapes the mind, the thinking and the .behavior of that future member of the society

The Prophet repeatedly emphasized the importance of the upbringing of children and the role of the mother. He is reported to have said: “It is better to bring up your children so that they have good manners and morals than to spend your wealth for ”.the pleasure of Allah

There are also several traditions of the Prophet and the Imams about the treatment .and conduct of pregnant mothers

Dress

.'The Qur’an commands both men and women to `lower their gaze and be modest

The women have been further commanded `not to display their ornaments except what appears thereof and to wear their head-coverings over their bosom and not to display their ornaments except to their husband (and other members of their family within the prohibited degree of marriage e.g. a son, father, brother, uncles excluding .'(.uncles by marriage etc

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۚ ذَٰلِكَ أَزْكَىٰ لَهُمْ ۗ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ

Say to the believing men that they cast down their looks and guard their private parts; that is purer for them; surely Allah is Aware of what

(they do. (۲۴:۳۰

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۖ وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۖ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ ۖ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ ۚ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

And say to the believing women that they cast down their looks and guard their private parts and do not display their ornaments except what appears thereof, and let them wear their head-coverings over their bosoms, and not display their ornaments except to their husbands or their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or those whom their right hands possess, or the male servants not having need (of women), or the children who have not attained knowledge of what is hidden of women; and let them not strike their feet so that what they hide of their ornaments may be known; and turn to Allah all of you, O believers! (so that you may be successful. (۲۴:۳۱

:Again in ۳۳:۵۹ God says

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ۚ ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ اللَّهُ غَفُورًا

رَحِيمًا

O Prophet! say to your wives and your daughters and the women of the believers that they let down upon them their over-garments; this will be more proper, that they may be known, and thus they will not be given trouble; and Allah is Forgiving, Merciful. ((۳۳:۵۹

The above verses have been interpreted by some jurists as requiring a veiled face and body and others as requiring a scarf over the head to conceal the hair (an essential ornament) and the rest of the body, except the face, the hands and the feet, to be covered by a loose fitting outer garment. In different cultures different forms of .women`s dress, or veil or "purdah" have evolved

The Qur'anic object clearly appears to be protection of women from molestation and .disrespect, and not their treatment as inferior beings

Marriage

point

Marriage is a solemn contract between a man and a woman, each giving his or her consent freely and without any duress, to become life partners and enjoy the rights .conferred and fulfill the obligations imposed by the shariah

The basic requirements are free consent, the mahr (dowry) and the recitation of the marriage formula (the aqd) in the prescribed form and perfect Arabic. The mahr is the giving or a promise to give any sum of money to the bride and/or to fulfill any condition .or obligation that the bride may impose

.The parties may recite the aqd themselves or appoint agents to do so on their behalf

According to some Shiah jurists the bride may, in

the mahr, confer upon herself a right to divorce, or provide for the division of property of property in the event of divorce or any other condition to reserve for herself any .right or benefit which under the shariah she would not normally enjoy

The relationship between husband and wife must be founded upon love and mutual :tolerance

And of His (God's) signs is that He has created for you mates from amongst" yourselves so that you might find comfort and solace in them, and He has ordained ".between you love and mercy

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

And one of His signs is that He created mates for you from yourselves that you may find rest in them, and He put between you love and compassion; most surely there (are signs in this for a people who reflect. (۳۰:۲۱

:There are many traditions and sayings on this subject. Two are given below

۱. May Allah bless the man who lays the foundation of his relations with his wife on (goodness. (Imam Ja'far Sadiq

۲. A man must honor and love his wife. (The Prophet)

(Temporary Marriage (Mutah

The Shiah law also permits temporary marriages. It has the same rights and obligations as a permanent marriage except that the marriage will terminate by effluxion of time, and, if the parties so agree, the relationship may be for .companionship only without consummation

Polygamy

A marriage with up to four wives

is permitted. There are, however, strict conditions as to equal and just treatment of all .the wives

Divorce

Islam permits divorce where the marriage has irreparably broken down. But first there must be a process of reconciliation in which the elders of the two families as .well as of the community must strive to get the parties to reconcile

The Prophet has said that of all the permissible things divorce is the most detestable .to Allah

Political Science

Sovereignty belongs to God. The ruler, whether a king or an elected or nominated .representative, can only rule as His vicegerent and in accordance with His laws

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

And those who respond to their Lord and keep up prayer, and their rule is to take (counsel among themselves, and who spend out of what We have given them. (۴۲:۳۸

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ

Those who, should We establish them in the land, will keep up prayer and pay the (poor-rate and enjoin good and forbid evil; and Allah's is the end of affairs. (۲۲:۴۱

When Imaam ‘Ali (as) was finally elected the khalifah he endeavored to establish an .Islamic government but alas he was not permitted to rule for long

However, during the five years of ‘Ali's reign he wrote several letters to his Governors and Commanders restating the principles of governance in Islam. These letters and ,'instructions have been compiled into a book called ` Nahjul Balagah

.English translations of which are available

The most famous of these documents is ‘Ali's letter to his Governor in Egypt, Maalik Ashtar, which deals with a variety of subjects including administration, judiciary, treatment of non-muslims, the army and the conduct of a ruler or his representative. :In the preamble of the letter ‘Ali says

This is what Allah's servant ‘Ali (as) has ordered Malik ibn al-Harith al-Ashtar when he“ appointed him Governor of Egypt, for the collection of its (Egypt's) revenues, fighting ”.against its enemies, seeking the good of its people and making its cities prosperous

The Qur’an and Modern Science

point

The French author Maurice Bucaille has written a book entitled `La Bible, le Coran et :la Science', which has been translated into English. In this book the author writes

The relationship between the Qur'an and science is a priori a surprise, especially“ when it turns out to be one of harmony and not of discord........The totally erroneous statements made about Islam in the West are sometimes the result of ignorance and ”.some times of systematic denigration

The author then proceeds to take various scientific subjects and give Qur’anic references which fully accord with the modern scientific conclusions. While it is not proposed to deal with the subject in any detail in this course, it might be interesting to give here a few of the scientific subjects dealt with by Bucaille and the corresponding .Qur’anic verses cited by him

The Sky

أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ

Do they not then look up to

(heaven above them how we have made it and adorned it and it has no gaps? (۵۰:۶

اللَّهُ الَّذِی رَفَعَ السَّمَاوَاتِ بِغَیْرِ عَمَدٍ تَرَوْنَهَا ۖ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۖ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ۖ كُلٌّ يَجْرِی لِأَجَلٍ مُسَمًّى ۚ يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ

Allah is He Who raised the heavens without any pillars that you see and He is firm in power and He made the sun and the moon subservient (to you); each one pursues its course to an appointed time; He regulates the affair, making clear the signs that you (may be certain of meeting your Lord. (۱۳:۲

وَسَخَّرَ لَكُمْ مَا فِی السَّمَاوَاتِ وَمَا فِی الْأَرْضِ جَمِيعًا مِنْهُ ۚ إِنَّ فِی ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

And He has made subservient to you whatsoever is in the heavens and whatsoever is in the earth, all, from Himself; most surely there are signs in this for a people who (reflect. (۴۵:۱۳

هُوَ الَّذِی جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَّرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ ۚ مَا خَلَقَ اللَّهُ ذَٰلِكَ إِلَّا بِالْحَقِّ ۚ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

He it is who made the sun a shining brightness and the moon a light, and ordained for it mansions that you might know the computation of years and the reckoning. Allah (did not create it but with truth; He makes the signs manifest for a people who (۱۰:۵

The Planets

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ۚ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ۖ الْمِصْبَاحُ فِی زُجَاجَةٍ ۖ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّیٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ

يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُورٌ عَلَىٰ نُورٍ ۗ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ ۚ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

Allah is the light of the heavens and the earth; a likeness of His light is as a niche in which is a lamp, the lamp is in a glass, (and) the glass is as it were a brightly shining star, lit from a blessed olive-tree, neither eastern nor western, the oil whereof almost gives light though fire touch it not-- light upon light-- Allah guides to His light whom He pleases, and Allah sets forth parables for men, and Allah is Cognizant of all things. ((۲۴:۳۵

إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةٍ الْكَوَاكِبِ

That you may warn a people whose fathers were not warned, so they are heedless. ((۳۷:۶

Celestial organization

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ ۚ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ

Neither is it allowable to the sun that it should overtake the moon, nor can the night (outstrip the day; and all float on in a sphere. (۳۶:۴۰

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُسَمًّى ۚ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ ۚ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ

He causes the night to enter in upon the day, and He causes the day to enter in upon the night, and He has made subservient (to you) the sun and the moon; each one ,follows its course to an appointed time; this is Allah, your Lord

His is the kingdom; and those whom you call upon besides Him do not control a straw. ((۳۵:۱۳

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ

And the heaven, we raised it high with power, and most surely we are the makers of things ample. (۵۱:۴۷)

Conquest of space

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

O assembly of the jinn and the men! If you are able to pass through the regions of the heavens and the earth, then pass through; you cannot pass through but with authority. (۵۵:۱۳)

وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ

And even if we open to them a gateway of heaven, so that they ascend into it all the while, (۱۵:۱۴)

لَقَالُوا إِنَّمَا سُكِّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَسْحُورُونَ

They would certainly say: Only our eyes have been covered over, rather we are an enchanted people. (۱۵:۱۵)

The Earth

الَّذِى جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ ۖ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ

Who made the earth a resting place for you and the heaven a canopy and (Who) sends down rain from the cloud then brings forth with it subsistence for you of the fruits; therefore do not set up rivals to Allah while you know. (۲:۲۲)

الَّذِى جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِنْ نَبَاتٍ شَتَّىٰ

Who made the earth for you an expanse and made for you therein paths and sent down water from the cloud; then thereby we have brought forth many species of (various herbs. (۲۰:۵۳

كُلُوا وَارْعَوْا أَنْعَامَكُمْ ۚ إِنَّ

فِی ذَلِکَ لَآیَاتٍ لِأُولِی النُّهَیٰ

Eat and pasture your cattle; most surely there are signs in this for those endowed (with understanding. (۲۰:۵۴

The Water Cycle

اللَّهُ الَّذِی یُرْسِلُ الرِّیَاحَ فَتُثِیرُ سَحَابًا فَیَبْسُطُهُ فِی السَّمَاءِ کَیْفَ یَشَاءُ وَیَجْعَلُهُ کِسَفًا فَتَرَی الْوَدْقَ یَخْرُجُ مِنْ خِلَالِهِ ۖ فَإِذَا أَصَابَ بِهِ مَنْ یَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ یَسْتَبْشِرُونَ

Allah is he Who sends forth the winds so they raise a cloud, then He spreads it forth in the sky as He pleases, and He breaks it up so that you see the rain coming forth from inside it; then when He causes it to fall upon whom He pleases of His servants, lo! (They are joyful (۳۰:۴۸

وَهُوَ الَّذِی یُرْسِلُ الرِّیَاحَ بُشْرًا بَیْنَ یَدَیْ رَحْمَتِهِ ۖ حَتَّیٰ إِذَا أَقَلَّتْ سَحَابًا ثِقَالًا سُقْنَاهُ لِبَلَدٍ مَیِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ کُلِّ الثَّمَرَاتِ ۚ کَذَلِکَ نُخْرِجُ الْمَوْتَیٰ لَعَلَّکُمْ تَذَکَّرُونَ

And He it is Who sends forth the winds bearing good news before His mercy, until, when they bring up a laden cloud, We drive it to a dead land, then We send down water on it, then bring forth with it of fruits of all kinds; thus shall We bring forth the (dead that you may be mindful. (۷:۵۷

وَهُوَ الَّذِی أَرْسَلَ الرِّیَاحَ بُشْرًا بَیْنَ یَدَیْ رَحْمَتِهِ ۚ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا

And when they are called to Allah and His Messenger that he may judge between (them, lo! a party of them turn aside. (۲۵:۴۸

لِنُحْیِیَ بِهِ بَلْدَةً مَیْتًا وَنُسْقِیَهُ مِمَّا خَلَقْنَا أَنْعَامًا وَأَنَاسِیَّ کَثِیرًا

,And if the truth be on their side

(they come to him quickly, obedient. (۲۵:۴۹

Origin of Life in Water

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا ۖ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ ۖ أَفَلَا يُؤْمِنُونَ

Do not those who disbelieve see that the heavens and the earth were closed up, but we have opened them; and we have made of water everything living, will they not (then believe? (۲۱:۳۰

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِنْ نَبَاتٍ شَتَّىٰ

Who made the earth for you an expanse and made for you therein paths and sent down water from the cloud; then thereby we have brought forth many species of (various herbs. (۲۰:۵۳

Vegetable and animal reproduction

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِنْ نَبَاتٍ شَتَّىٰ

Who made the earth for you an expanse and made for you therein paths and sent down water from the cloud; then thereby we have brought forth many species of (various herbs. (۲۰:۵۳

َحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَٰذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ

We narrate to you the best of narratives, by our revealing to you this Quran, though (before this you were certainly one of those who did not know. (۱۲:۳

وَأَنَّهُ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنْثَىٰ

(And that He created pairs, the male and the female (۵۳:۴۵

(۵۳:۴۶) مِنْ نُطْفَةٍ إِذَا تُمْنَىٰ

(From the small seed when it is adapted (۵۳:۴۶

Animal communities

وَمَا مِنْ دَابَّةٍ فِی الْأَرْضِ وَلَا طَائِرٍ یَطِیرُ بِجَنَاحَیْهِ إِلَّا أُمَمٌ أَمْثَالُکُمْ ۚ مَا فَرَّطْنَا فِی الْکِتَابِ مِنْ شَیْءٍ ۚ ثُمَّ إِلَیٰ رَبِّهِمْ

يُحْشَرُونَ

And there is no animal that walks upon the earth nor a bird that flies with its two wings but (they are) genera like yourselves; we have not neglected anything in the Book, (then to their Lord shall they be gathered. (۶:۳۸

Bees

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ

And your Lord revealed to the bee saying: Make hives in the mountains and in the (trees and in what they build: (۱۶:۶۸

ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا ۚ يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً لِقَوْمٍ (۱۶:۶۹) يَتَفَكَّرُونَ

Then eat of all the fruits and walk in the ways of your Lord submissively. There comes forth from within it a beverage of many colors, in which there is healing for men; most (surely there is a sign in this for a people who reflect. (۱۶:۶۹

Spiders

مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا ۖ وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ ۖ لَوْ كَانُوا يَعْلَمُونَ

The parable of those who take guardians besides Allah is as the parable of the spider that makes for itself a house; and most surely the frailest of the houses is the spider's (house did they but know. (۲۹:۴۱

Human reproduction

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ

(O man! What has beguiled you from your Lord, the Gracious one, (۸۲:۶

الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ

(Who created you, then made you complete, then made you symmetrical? (۸۲:۷

فِى أَىِّ صُورَهٍ مَا شَاءَ رَكَّبَكَ

.Into whatever form He pleased He constituted you

(۸۲:۸)

خَلَقَ الْإِنْسَانَ مِنْ نُطْفَهٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ

(He created man from a small seed and lo! he is an open contender. (۱۶:۴

ثُمَّ جَعَلْنَاهُ نُطْفَهً فِی قَرَارٍ مَکِینٍ

(Then we made him a small seed in a firm resting-place, (۲۳:۱۳

یَا أَیُّهَا النَّاسُ إِنْ کُنْتُمْ فِی رَیْبٍ مِنَ الْبَعْثِ فَإِنَّا خَلَقْنَاکُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَهٍ ثُمَّ مِنْ عَلَقَهٍ ثُمَّ مِنْ مُضْغَهٍ مُخَلَّقَهٍ وَغَیْرِ مُخَلَّقَهٍ لِنُبَیِّنَ لَکُمْ ۚ وَنُقِرُّ فِی الْأَرْحَامِ مَا نَشَاءُ إِلَیٰ أَجَلٍ مُسَمًّی ثُمَّ نُخْرِجُکُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّکُمْ ۖ وَمِنْکُمْ مَنْ یُتَوَفَّیٰ وَمِنْکُمْ مَنْ یُرَدُّ إِلَیٰ أَرْذَلِ الْعُمُرِ لِکَیْلَا یَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَیْئًا ۚ وَتَرَی الْأَرْضَ هَامِدَهً فَإِذَا أَنْزَلْنَا عَلَیْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِنْ کُلِّ زَوْجٍ بَهِیجٍ

O people! if you are in doubt about the raising, then surely We created you from dust, then from a small seed, then from a clot, then from a lump of flesh, complete in make and incomplete, that We may make clear to you; and We cause what We please to stay in the wombs till an appointed time, then We bring you forth as babies, then that you may attain your maturity; and of you is he who is caused to die, and of you is he who is brought back to the worst part of life, so that after having knowledge he does not know anything; and you see the earth sterile land, but when We send down on it (the water, it stirs and swells and brings forth of every kind a beautiful herbage. (۲۲:۵

ثُمَّ خَلَقْنَا النُّطْفَهَ عَلَقَهً

فَخَلَقْنَا الْعَلَقَهَ مُضْغَهً فَخَلَقْنَا الْمُضْغَهَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ ۚ فَتَبَارَکَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

Then we made the seed a clot, then We made the clot a lump of flesh, then We made (in) the lump of flesh bones, then We clothed the bones with flesh, then We caused it (to grow into another creation, so blessed be Allah, the best of the creators. (۲۳:۱۴

وَأَنَّهُ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنْثَىٰ

(And that He created pairs, the male and the female (۵۳:۴۵

مِنْ نُطْفَهٍ إِذَا تُمْنَىٰ

(From the small seed when it is adapted (۵۳:۴۶

وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَهٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا ۚ وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ ۚ وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا يُنْقَصُ مِنْ عُمُرِهِ إِلَّا فِی كِتَابٍ ۚ إِنَّ ذَٰلِکَ عَلَى اللَّهِ يَسِيرٌ

And Allah created you of dust, then of the life-germ, then He made you pairs; and no female bears, nor does she bring forth, except with His knowledge; and no one whose life is lengthened has his life lengthened, nor is aught diminished of one's life, but it is (all in a book; surely this is easy to Allah. (۳۵:۱۱

Islamic Jurisprudence

This too is a subject beyond the scope of this course. The main sources of Islamic Jurisprudence are the Qur'an and the sunnah, and encompasses inheritance, marriage, divorce, paternity, waqfs (trusts), contracts, penal laws, evidence and .procedure

?Islamic Culture

Culture has been defined as "the totality of socially transmitted behaviour patterns, arts, beliefs, institutions, and all other products of human work and

thought characteristic of a community or a population. It is the set of shared beliefs, attitudes, values, and behavioral patterns of a group or organization." (Readers (Digest Universal Dictionary

Religion on the other hand is "the expression of man's belief in and reverence for God ".or gods who created the Universe and govern it

It is as naive to think that any religion encompasses the totality of culture as it is to .think that any culture is solely the product of a religion

Islam like many other religions claims to be universal accommodating within its fold the cultures of all its adherents provided that the bounds of the religious laws are not .transgressed

Islam has broad parameters of rules and regulations and within these parameters an African can remain as much a Muslim as a Pakistani or a Bangladeshi or an English-man or Scots-man or an American or Chinese or any individual from any country .anywhere in the world

Nevertheless there is a difference of opinion on whether Islam has its own distinct .culture. Scholars are divided on whether there is a central cultural theme in Islam

.Some vehemently argue that there is such a central theme

Others maintain that because of the universality of Islam it is wrong to insist upon a .common cultural theme

This latter school of thought argue that culture is an historical heritage of a nation, people or society in the fields of art, architecture, dress, cuisine, language, literature ,and other cultural norms and pursuits. Islam, on the other hand, consists of beliefs

acts of worship, a code of conduct and jurisprudence. So long as the culture of a society lies within the parameters of Islamic beliefs, acts of worship, code of conduct and the shariah, that culture would be acceptable in Islam. Many an artist, architect, poet, author and chef has, upon acceptance of Islam, adjusted himself/herself so as .conform to the Islamic requirements

Muslims in Great Britain

There is a substantial Muslim community in Great Britain and at times there occur .conflicts between them and other communities

It is wrong to link racism with religion. Racism is an attitude of hostility based upon racial prejudice. This is often exploited by unscrupulous politicians and community .leaders for their own ends

Unfortunately, both the victims and the perpetrators of racial prejudice tend to foster the image of it being the result of the diversity in religious beliefs. This often rallies support for the victim community and provides the perpetrators with the mantle of .defending their faith

At the same time there is amongst the indigenous population a fear, nurtured by .irresponsible media, that Islam poses a threat to their community

If a solution is not found, and found soon, the Muslim communities could be driven to extreme ethnicity with the future generation growing up as pariahs in their own .country

Consideration must be given to promoting a better understanding of Islam in the .indigenous population. For this both the communities will need to strive hard

Islam is a tolerant religion. It accepts Christianity and Judaism as sister faiths and respects other religions

as well. The Muslims are enjoined to respect churches, synagogues and other places .of worship

There is a need to ensure that each side is enriched by the values of the religion of the other through amicable inter-action without anyone from either side losing his .identity

To ensure harmony efforts must be made to create a community of British Muslims .rather than a community, or a number of communities, of Muslims in Britain

About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

encouraging the populace particularly the youth in investigating the religious issues-

replacing useful contents with useless ones in the cellphones, tablets and computers-

providing services for seminary and university researchers-

spreading culture study in the publich-

paving the way for the publications and authors to digitize their works-

:Policies

acting according to the legal licenses-

relationship with similar centers-

avoiding parallel working-

merely presenting scientific contents-

mentioning the sources-

.It's obvious that all the responsibilities are due to the author

:Other activities of the institute

Publication of books, booklets and other editions-

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Producing virtual, three dimensional exhibitions, panoramas of religious and tourism- places

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Launching the website with this address: www.ghaemiyeh.com-

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Producing thousands of research software in three languages (Persian, Arabic and- English) which can be performed in computers, tablets and cellphones and available and downloadable with eight international formats: JAVA, ANDROID, EPUB, CHM, PDF, HTML, CHM, GHB on the website

Also producing four markets named "Ghaemiyeh Book Market" with Android, IOS,- WINDOWS PHONE and WINDOWS editions

:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

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